

St. P A U L
A N D
HER MAJESTY
VINDICATED.

In Proving from the
Apostle's own Words, *Rom. XIII.*
That the D O C T R I N E of
Non - Resistance ,
As commonly Taught, is None
of His.

Not done before.

L O N D O N :

Printed, and Sold by *A. Baldwin*, near the
Oxford-Arms in *Warwick-Lane.* 1710.

H

an
vo
T
p
C
v
an

te

sn

v
u
d

t
co

(1)

St. P A U L

A N D

H E R M A J E S T Y

V I N D I C A T E D.

AMONG other Means , which some Cunning Men, within the last Century , began to make use of, to abuse the Weak and Unlearned; and thereby, first to introduce an Arbitrary Government, and then to reduce us to Popery : The Misrepresenting of sundry Texts of Scripture, has done them none of the least Service. Of which, the Precept of St. Paul, in Rom. 13. v. 1, and 2, may be reckon'd one of the Chief; and is as follows.

Πᾶσα ψυχὴ ἐξουσίας ὑποτασσέσθω. ὃ γὰρ ὅστιν ἐξουσία, εἰ μὴ ὑπὸ Θεοῦ αἵ ᾗ ἔσται ἐξουσία, ὑπὸ τοῦ Θεοῦ πε-
τασμένη ἐστίν.

Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀντέ-
στηκεν. οἱ ᾗ ἀντιθεσκότες, ἑαυτοῖς κέσμα λήψον. That is,

*Let every Soul be subject to the (Superior or) Go-
verning Powers. For there is no Government, but
under God : For the Governments that are, were or-
dained of God.*

*So that he who Opposeth the Government, Resisteth
the Ordinance of God ; but they that Resist, shall re-
ceive Condemnation to themselves.*

Either the desperate Wickedness, or the Ignorance, or the Inadvertency of some Men, who teach the Doctrine of Non-Resistance ; might easily be evinced only by comparing this Precept, with some others of the same Apostle. But I rather chuse to shew it, from the Precept it self. The Words whereof, as will appear, St. Paul hath made choice of with great Wisdom.

For first, he doth not say, *Let every Soul be subject $\nu\epsilon\gamma\upsilon\iota\alpha\upsilon\varsigma$, to any Sort of Tyrannical Powers :* That is, Violent Powers, against the settled Form of Government. By the Exercise whereof the Word, *Tyranny*, tho' at first Innocent, yet became Infamous, long before St. Paul's Time ; But, *Let every Soul be subject $\xi\gamma\omicron\upsilon\alpha\iota\varsigma$, to Authorities, or the Just Powers of any Government*, as the Word always signifies.

And therefore, in the Bible appointed in the Reign of King Hen. VIII. to be read in Churches, and approved by Archb. Cranmer ; the Text is render'd, *Let every Soul submit himself to the Authority of the Higher Powers.* That is, to the Governing Powers, and not any Man's Lawless Will.

And here, the Word cannot but be understood, Of a Just or Lawful Power ; as being said to be $\tau\acute{\omicron}\varsigma\ \Theta\epsilon\acute{\omicron}\varsigma\ \delta\iota\alpha\tau\alpha\varsigma\iota\varsigma$, *the Ordinance of God.*

Which Powers may be Just, tho' Despotick. God having given Examples, both of the Limited, under the *Mosaick Law*, and of the other, under the *Hebrew Kings* ; to whom, if he did not give, yet permitted a Despotick Power to be added to it, as appears, 1 Sam. 8. 9, to 17. Necessary to break the Stubbornness, or restrain the Fury, of that or any other People ; and for some of those Dominions, which are of greater Extent.

Next,

Next, it is specially to be observed, that tho' St. Paul, in the 3d Verse of this Chapter, mentions ἀρχοντες, *Princes or Rulers*, in order to tell us the end for which they are intrusted; yet here, where he forbids *Resisting*, he speaks not of *Resisting* the ὁ ἀρχων, *the Prince or Ruler*; nor the ὁ ἑξουσιαστής, *the Lord or Governor*; but the ἡ ἑξουσία, *the Government*; which he will by no means have *Oppos'd or Resisted*.

Neither is the Particle ὑπερέχουσιν, *the Governing or Superior Powers*, to be taken for a Pleonasm. But added, Because that in every Government, there are sundry Degrees and Sorts of *Superior Powers*: And of Two Persons, the one of *Superior Quality*, may be under the other of *Superior Power*. And tho' there is no Person *Superior* to the King, or *more Excellent or Honourable*, as the Word also signifies; and is so meant by St. Paul, Phil. 2. 3. ἀλλήλους ἡγούμενοι ὑπερέχοντας, *each esteeming another more Excellent than himself*: Yet the Law hath that Power, That he cannot do any thing after his own Will against the same. So that the Apostle's Command is plainly this, *Let every one, High, as well as Low, Conform to those Powers, which according to the Constitution of the Government, are Superior to him.*

And therefore, lest the Sovereign should think his Subjects alone concerned to obey this Precept, and not himself likewise; The Apostle most expressly extends it to All; πάντα ψυχὴ &c. *Let every Soul* (as well the Sovereign as the Subject) *be Conformable to the Government, and not Oppose it.*

If any shall contend, That by the Word ἑξουσία, *Government*, the Prince or Governor, is solely intended: It may be said; but what is absurd,

absurd, cannot be prov'd. As if we should say, when we speak of the Church, we mean the Archbishop. All that can be granted, is thus much; That as the *Adjunct* is sometimes put for the *Subject*; so, as far as the *Prince or Governor* acts conformably to the *Government*, and thereby keeps up his Relation to it, he may be *included* in that Word. But to say, He is *solely intended*, without any respect to the *Government*; is first to annihilate the *Adjunct*, and then pretend it to be put for the *Subject*. And so is to impute to the Apostle, who knew how to speak as well as any Man, Want of Common Sense; in putting the Word *Government*, for such a *Governor*, as will have nothing to do with it.

Nor would it be more weak, than impious, to think so wise a Man, and guided by the Holy Ghost, in giving a Precept, with respect to the Publick Peace, as this is; should put a Bar upon the Violence of the Subject, and not that of the Prince.

Again, That this Precept might oblige Men under all Sorts of *Government*; the Apostle useth Two Words to express all Sorts of *Opposers or Resisters*.

The former, ἀντιταγόμενοι, primarily signifies, those that *Oppose or Resist by Military Force*. But also, metaphorically, those that *Oppose or Resist only by Words*: So Isocrat. νῦν μὲρ ἐν τοῖς λεγασίαις, ἡμῖν ἀντιταγόμενοι, i. e. And now truly they have only opposed themselves by prating against us. Or by Law: So Æschin. ἀντιτάθειν τὸ νόμον, πρὸς τὴν τῶν ἀναιδείαν, i. e. to oppose their Impudence by a Law.

The other Word, ἀντιδικότες, signifies indifferently, those that make any kind of *Opposition or Resistance*, by Force, Word, or Law.

Whence

Whence it is evident, that the Apostle, in forbidding *Resistance*, doth it not simply with respect to the Governor, but also the Government : Or, which is all one, with respect to the Governor only as he Acts with the Power of the Government. For if a Man under a Despotick Government, as was the Roman in St. Paul's Time, should any way Resist the Will of the Prince ; it would be interpreted, a Resisting the Government. Because by the Constitution of such a Government, his Will, in very many Cases, is equal to a Law. But in a Limited Government, as this of Great Britain, if a Man thinks he is Injur'd by the Prince ; he may Resist his Will by a Legal Defence, without Resisting the Government. As my Lord of London lately did Her Majesties, about the Vicar of St. Martins, without the Imputation of Sin in so doing.

And therefore, for any Man to say here in England, that the King is Unaccountable to his Subject, is Stuff. If a Prince shall prosecute his Subjects, the Meanest of them may require Him, to shew Cause, Why ? And a Jury are the Arbitrators betwixt Them both. By whose Means, it sometimes comes to pass, that he saves to himself his Liberty, Estate, and Life, solely against the Will of an Oppressing Prince. And yet only to ask, Why ? under a Despotick Government, may be such a Resisting, as to deserve a Bow-string, if not an Empalement.

Now if it be Lawful for any one Subject, to Resist the Will of the Sovereign, by such Means as the Government allows : Much more is it, for the People to Resist that Sovereign, who by Opposing or Resisting the Government, that is, who by open Acts of Violence endeavours to overthrow the Constitution, can have no other but
a Pri-

a *Private Will*, nor any other but a *Tyrannical Power* : whereof St. *Paul*, in this Precept, saith nothing, as I have before observed. And if to maintain his Exorbitant or *Lawless Will*, He Arms himself; they may then *Resist Force with Force*; it being Ridiculous, to Resist an Army with Law.

Yea, in some Cases, the People not only may, but must *Resist*. If the Prince, contrary to St. *Paul's* Precept, and his Oath, a Compact in the Presence of God, shall raise Forces to *Destroy the Government*; Every one that suffers, by refusing to Defend it, is *Felo de se*; and the People, if they Defend it not, Betray it.

Having made it evident, from the Apostle's own Words, in this Precept; that he forbiddeth not *Resistance*, Saving with respect to the *Governing Power*, wherewith, by the Constitution, he is invested; I have at once Answer'd all the Arguments used to maintain the Common Doctrine of Non-Resistance, pretended to be taken from Councils, Canons, &c. and the Opinions of our Own and Foreign Clergy, or other Learned Men. For that I suppose they understand the Precept, in the Sense I have now given of it: Or if any of them mean otherwise, it is plain, they have not well consider'd the Original Text. I shall therefore only ask the Defenders of the Doctrine of Non-Resistance, one short Question:

Whether you think the Princess *Anne*, in Joyning with the Prince of *Orange*, to Resist the Late King *James*, was in so Doing, a Damnable Rebel? If this be your Opinion, Pray speak out: That besides what the Queen has already done for some of you, the Parliament and People of *Great Britain*, may know how to do you farther Honour.

F I N I S.

